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The Pastor Speaks:

TOWARDS A BETTER WORLD

XXXVII. OUR RELATIONS AS MEMBERS

WE have seen in the previous articles how "life, supernatural life, flows from Christ to us, making us one Body with Him, incorporating us with Him (roughly in the analogy of the cells in any living body), so that He lives in us and we in Him; we are more clearly related to Him in the order of grace than His Mother was in the order of nature—though she, of course, is immeasurably closer to Him in grace than we shall ever be" (Sheed—"Are We really teaching Religion?").

The personal advantages and privileges we acquire by being Members of the Mystical Body are of such a nature and so wonderful that we are, so to say, divinized. What Satan, in his shrewdness, while trying to seduce our first parents, promised them if they would obey him, has been obtained in a real and holy manner, in a sublime form, relating us to the Holy Trinity and forming among ourselves one Body, the Whole Christ.

Second Consequence of Incorporation

We shall now try to study the second consequence of our incorpo-

ration: the relation between the Members of the Mystical Body.

Up to now we were interested principally in showing the relation between Christ and ourselves personally. We considered our privileges and duties as personal. Our concept was more individualistic. We sincerely decided to love Christ, to be united with him. We wished the triumph of His social kingdom. We considered also charity towards our neighbour as a commandment, as obligatory as the first, the love of God; but we were, so to say, personally interested, not in our relation to others. We must go further and deeper. Let

me present a few ideas from Mgr. Guerry's book from which I have already quoted.

It is possible, and not infrequent, to love Christ and then (and besides Him) others. But it is a quite different matter to love all others in Christ; to love in them the whole Christ, and that with one love and with equal love. But if we are all members of the Whole Christ, how can it be otherwise? It is possible, and not infrequent, to live together and under the same roof, in a family, in a religious community, and at the same time to lead an independent life, to be individualistic, as if we were alone. But Christ, the Whole Christ of which we are Members, wants us to live with others, to pray and to suffer with others, to raise ourselves together in Christ, to help others in their needs, to make them give themselves to God, giving ourselves together with them to God through Christ Our Head.

It is unfortunately also frequent that some think that they are responsible for their own salvation, and like Cain, do not care for the salvation of others. It is true that we must first see to our own salvation, but as members of the same Mystical Body of Christ, how can we imagine for a moment that the salvation of the other members of that same Body is not our concern? Our salvation can no more be envisaged nor realised apart from that Body, without the others, without the whole Body, without, what we call, the Communion of the Saints.

The community which formed the primitive Church at Jerusalem

was the pattern of what the Church of Christ should have been through the centuries, according to the plan of Christ for the Communion of the Saints. The Acts (IV, 32) are explicit: "There was one heart and soul in all the company of believers; none of them called any of his possessions his own; everything was shared in common." It was a community of persons with one head and one soul; a community of goods and services; a community with a destiny and a purpose. Let us dilate on these points:

I. A Community of Persons

The whole Christ is formed by the Head and all the members united together. Without that union there is no body. The community of persons is an obvious and logical consequence of the unity required in the Mystical Body. One Body, consequently one heart, one soul. This is why Christ wished and prayed that we might be one, as He was one with the Father. It means the life of the Holy Trinity imitated by us in one community of heart and soul.

2. A Community of Goods and Services

St. Thomas says: "He who lives in a state of charity, participates in all the good that is done in the whole world." He participates actively by giving, and passively by receiving. In Christ, all His Members are so united one with another, that everything done in charity by one member has its repercussion on all the others; and that, on the other hand, the good of all has its repercussion on

each individual member. What we seem to possess individually, is really possessed by all in common, for through charity everybody has the right to consider as his what is done by others. No action, no service, escapes this marvellous community of goods and of services.

3. A Community with a Destiny and a Purpose

The members are bound one to another in the pursuit of the same destiny and purpose: the formation of the Whole Christ for the glory of God and the Redemption of the world. Egotism cannot survive any more; all the members, to be true to their state, have to live and act for one and the same purpose under their Head, Jesus Christ.

An attempt to live this community of destiny and purpose, in the

charity of Christ, would revolutionise social life and make earth a foretaste of paradise. Christ attached so much importance to this unity of His members that, raising His Heart towards His Father, He exclaimed: "That they may all be one: that they too may be one in Us, as Thou Father art in me and I in Thee; so that the world may come to believe that it is Thou Who has sent me." (John, XVII, 21).

The world will believe in Christ and follow Him when we shall be one. The unity of Christians, in the Whole Christ, will be the cause of the salvation of the world. What a triumph! But also what a responsibility!

✠ L. MATHIAS,

Archbishop of Madras-Mylapore.

The Late Fr. Celestine Mauri, S.D.B.

It was with a sense of shock and sadness that the deep toll of the bells of the San Thome Cathedral on Monday afternoon 10th July made known the unexpected death of V. Rev. Fr. Celestine Mauri, S.D.B., the capable and beloved Rector of the Sacred Heart Theological Seminary at Poonamallee.

He passed away in a coma at 12-30 p.m. at the Government Stanley Hospital, Royapuram, after Extreme Unction had been administered by Fr. O. Mantovani, in the presence of the Salesian Provincial, Fr. J. Med. He was only 50 years old. Fr. Mauri had long been suffering from lumbago and sciatica, which gave him little rest during his tenure of office as Rector for eight years at the Seminary—sleep was confined to one or two hours at night—yet he

proved himself a most capable administrator and organiser, a clear-headed theologian, a lucid exponent of dogma, and above all, an understanding and sympathetic father to the nearly 100 seminarians entrusted to his care. When the gravity of his illness necessitated hospitalisation, at the end of June he was admitted to the Stanley Hospital where the specialist diagnosed the case as calcification of the spinal cord. Then followed two weeks of agony

when he had to lie in a fixed posture on a bench with his arms outstretched. In his last days he suffered from a high temperature. A physician was called in and declared that the kidneys were not functioning properly, but it was too late to do anything. On Monday morning the 10th, Fr. J. Baracca gave the patient Holy Communion while he was semi-conscious, at noon Extreme Unction was given, and half an hour later he breathed his last.

V. Rev. Fr. J. Mod sang a Requiem High Mass on Tuesday morning with the body present in the Seminary chapel. The same evening he was buried at the Sacred Heart Aspirantate, Tirupattur. His Grace the Archbishop

came specially from a meeting of the board of the Catholic Medical College at Bangalore to conduct the service at the graveside and preach the funeral oration in which he extolled the apostolic zeal and activity of Fr. Mauri and the brave fight he put up against illness during his priestly life of over twenty years. The Summary had lost a Rector of unflagging energy, indomitable courage and sympathetic understanding, and the Archdiocese and Congregation were deprived of a kindly, unassuming, apostolic priest in the prime of his life. The Bishop of Vellore was also present, with a large gathering of the clergy, religious, seminarians, students and parishioners.—R I.P.

Archbishop's Jubilee Scholarships

THE Committee appointed to select the candidates for scholarships met at the Archbishop's House, Mylapore, on 31-5-1961 and 14-6-1961. 38 applications had been received. At the First Meeting the applications received were grouped into four classes:

a) Professional; b) Arts; c) Vocational; d) not coming under the class of higher studies, as per the Constitution of the Scholarship Fund. It was resolved that the Secretary ask the candidates to submit before the 2nd. meeting, information relating to the course of studies they have chosen, the name of the College they wish to join, the marks obtained in each subject at the last examination held, and the fees payable to the College. It was also resolved that the Pre-University course would come under "higher studies" this year only, and not from the next scholastic year.

At the second meeting only 34 applications were taken for scrutiny and selection, as one applicant withdrew, the 2nd and 3rd were considered as not belonging to the Archdiocese of Madras-Mylapore, and the 4th did not submit the particulars asked for. It was also resolved that applications under nos. c) and d) above do not come under the rules. Of the remaining applications only 21 were selected. A special concession was made only to two applicants; all the remaining were sanctioned the tuition fee only, on verification of the amount of fee payable in the College.

The following candidates were selected and granted scholarships for the year 1961-62.

Professional

1. Valerie Frances Josephine Vaz—St. Andrew's Parish, Vepery—M.B.B.S. or B.Sc. (as selected)—tuition fee.

2. Balasamy Akala—Palnellore, Parish—Engineering College, Guindy, 2nd. year—tuition fee.

3. Sinnappan Joseph—Washermanpet Parish—3rd. year, Engineering College, Guindy—tuition fee.

4. N. Anselm Selvaraj—Little Mount Parish—1st. year, Engineering College, Guindy—tuition fee.

5. K. Anthony Paul—St. Andrew's Parish, Vepery—L.M.E. Course, Polytechnic, Guindy—tuition fee.

6. S. P. Amaladoss—Park Town Parish, Madras—L.M.E. Course, Guindy—tuition fee.

Arts

7. June Margaret Edmonds—St. Andrew's Parish, Vepery—Pre-University—tuition fee.

8. Juliet Anthony—Little Mount Parish—Pre-University in Stella Maris College—tuition fee.

9. Lilly Gnanam—Kasimode Parish—Pre-University in Stella Maris College—*Hostel fees and special fees* (Rs. 300).

10. Beryl Daniel—Royapuram—II B.A. in Queen Mary's College—tuition fee.

11. Rajasamy Charles—Kodambakkam Parish—Pre-University in Loyola College—tuition fee.

12. V. Arokiasamy—Kodambakkam Parish—Pre-University in Loyola College—tuition fee.

13. Henry Sunny—Little Mount Parish—Pre-University in Loyola College—tuition fee.

14. A. Thomas—Luz Parish—I B.Sc. Loyola College—*For hostel fees and books* (Rs. 123).

15. Cedric Aubrey Gomez—Royapettah Parish—Pre-University—Loyola College—tuition fee.

16. M.L. Santiago—Little Mount Parish—B.Sc. Loyola College—tuition fee.

17. Mariano Rajendram Pragasam—St. Andrew's Parish, Vepery—Pre-University in Loyola College—tuition fee.

18. Victor Machado—Royapettah Parish—Pre-University in Loyola College—tuition fee.

19. Albert Vincent Rajan—San Thome Parish—Pre-University in Loyola College—tuition fee.

20. Grenville Dias—St. Andrew's Parish, Vepery—III B.Sc. in A.M. Jain College—tuition fee.

21. Keith Joseph Marcel Quinn—St. Andrew's Parish, Vepery—Pre-University in Loyola College—tuition fee.

Mgr. A. Pereira de Andrade,
Secretary,

Archbishop's Jubilee Scholarship
Fund.

Archbishop's House,
San Thome-Mylapore,
14-6-1961.

New Draft Syllabus of Religious Formation for Catholic Schools in Tamilnad

II. THE SYLLABUS

THE aim of the syllabus is to present a detailed programme of studies. For a catechism syllabus, this should not appear as the syllabus of merely another subject, such as Tamil or Maths. We must boldly depart from this notion and go back to the practice of the primitive Church where catechesis was linked with conversion.

It is still so, or ought to be so, chiefly in mission countries. Even if the catechesis is not addressed to pagans or converts, but only to Christians, it should be inspired by this aim of converting, of turning towards Christ, of giving the form of Christ. St. Paul could say to the Corinthians he had catechized: "It was I who begot you in Jesus Christ when I preached the Gospel to you". (I Cor. IV, 15).

St Paul catechized to "beget" in Christ, to give the form of Christ; this is the true meaning of "Go and teach".

"Euntes, Docete" really means: "Go and make disciples" (*matheutein* in Greek).

"Go and be witnesses... *Eritis mihi testes*" in Latin.

Bearing this in mind, it is more appropriate to speak about a syllabus of religious FORMATION than merely of religious instruction. Instruction refers to the gathering of materials, assorted or, some times, ill assorted. Formation refers to giving a shape. The Latin name for 'form' stands at the same time for beauty and harmony. This is exactly our aim: to give the beautiful and harmonious form of Christ, to form 'Christians'. Every single catechism class should

add something—however little it may be—to shape this form.

This is still more important in a mission country where the faith of each Christian should radiate itself. The Holy Father says:

"The number of Christians will mean little if they are wanting in quality, if they are not staunch in the profession of Faith, if their spiritual life lacks depth and fails to produce visible fruits, if, after having been born to the life of grace, they give no evidence of that vigorous youth which is ever ready for right and fruitful action".

This should be the aim of catechetical formation, not only to learn the truths of our religion, but at the same time to live by them, "to give depth" to the spiritual life, to help it to produce fruit.—*Ut fructum afferatis* (John, XV. 16). As Our Lord said "*Ut vitam habeant... et abundantius habeant*" (John, X. 10).

Subject

A syllabus of religious formation is usually meant for youth only, taking for granted that adults are formed already or that they are to be formed by a different method.

But, among youth, there are so many different categories—literate,

illiterate, academic, technical, handicapped, retarded. . . that this syllabus has to restrict itself to one category: elementary and high school students.

This, however, should remind us of the other categories, chiefly the still vast number of non-school-going youth for whom there is no syllabus, no text books, but who well deserve a special method, which is still to be explored.

Handicapped and retarded children too require a special method for which specialists are required.

Dividing the Subject-Matter

The subject matter proposed for each class and for each year will have to be divided according to terms or weeks, so that the teachers may keep an even pace. This will have to be done in each diocese according to the date of the reopening of schools, according to the number of periods available and the number of holidays, and chiefly according to the date fixed for the diocesan examinations.

Infant School: Stds. 1 to 3

The portion of the syllabus regarding Student I to III remains blank in this first edition, because this Centre has had no experience in this line.

It feels that the first steps which lead the child to God should be taken very cautiously, because the first impressions will always last.

Therefore, something very suitable will have to be worked out. We hope that the nuns with their special gifts and experience in

teaching little children will take up this task and produce something worthwhile for the next edition of the syllabus.

In the meantime, the children of the first three standards may continue learning the prayers and the main truths of our religion. These should be adapted and presented in an attractive way, through stories, pictures, activities etc. . . .

The Kurripidam, in its revised, more kerygmatic form, will be helpful to achieve this.

In many cases the children have to learn the prayers at school because they did not learn them at home. This way of learning the prayers, at a stretch, and outside the warm atmosphere of the home, outside the context of a biblical narrative which should introduce them, is, catechetically speaking, not sound.

We must ensure that simple prayers are learnt at home and then explained later in the catechism class, not systematically, one after the other, but in the proper context.

Learning a catechism composed exclusively of questions and answers is not sound either for little children, because the question and answer form is too abstract and too intellectual. Fr. Jungmann, S.J. says that "up to the age of 10 there should be no catechism book as such. Their psychology requires a book of religion where the elements of doctrine are linked with the narrative of the history of salvation".

We can hardly speak about a text book at all for these standards,

because, in most cases, the children do not yet know how to read. Only guide books for the teacher may be considered. There are a few fairly good books—meant for the child though—which may also serve as a guide for the teacher :

1. "My First Communion" by Bishop Morrow (Examiner Press, Bombay, Re. 1).

2. "With Christ to the Father" and "Christ's Life in Us" by Sister Maria de la Cruz, (W. H. Sadlier, Chicago).

But these ought to be adapted. As we said previously, we hope that the nuns will take up the challenge and produce a well adapted book which will help the teachers in guiding the little ones, as they take their first steps to meet Jesus at their First Communion.

Standards 4 and 5

The child has met Jesus at his first communion. The goal, now, is to make him more acquainted with the religion Jesus has come to reveal in full. This is *The Story of God's Kingdom* (Examiner Press, Bombay, Re. 1-25)—"The Kingdom of Love" is the title of the Tamil text book—the story of the kingdom prepared in the Old Testament, announced by Jesus, established with the Church, and fulfilled in Heaven—a kingdom which we are all called to enter and to play our part, which is to be crowned by God's rewarding love.

As this story is unfolded with the help of chosen stories from the Bible, the main truths are slowly communicated, linked always with

historical facts or heroes. Through this link the truths are, so to say, personified. They are rendered more attractive and easier to grasp.

This catechism is mainly biblical. References to the Liturgy are made here and there, but this is perhaps not enough in evidence in the first edition.

This want, however, will be made up in the next stage through "The Way and the Life".

Still, we have to think about those children who will not go beyond Std. IV or V and who ought to know more about the Liturgy in order to understand it and live it when they are grown up. Therefore, a simple illustrated text book on liturgy has been prepared and may prove helpful for this purpose. Perhaps it may be possible, later on, to incorporate the teachings of this liturgy book into the catechism book, so as to have one complete text book.

The syllabus foresees the teaching of Mass serving at this stage. At least a few boys in each school, even in the villages, should be trained for the service of the altar.

Standards 6 and 7

A) Catechism.

The text book meant to form the students of this age-group—*The Way and the Life* (Catechetical Centre, Poona-6, Rs. 2-25)—is a resume of the German Catechism, "A Catholic Catechism". This text book gives more place to the liturgy, and the English edition is so arranged as to follow the seasons of the liturgical year, at least for the first part, where the

plan is so arranged as to begin the second term with Advent.

To follow the seasons of the liturgical year, however, may prove difficult to achieve, since the schools begin their classes at different times and have holidays at different periods, so the matter may, eventually, be rearranged according to the original plan of the German Catechism. Or, at least, the liturgical notes concerning the main seasons of the year may be studied at the appropriate moment.

B) Bible Study.

A study of the Bible at every stage is essential. Moreover we must think about those students who will not go beyond the Higher Elementary school, and who will have no further contact with the Bible. The best thing, of course, would be to put them in direct contact with the Bible or with a book of extracts. It is feared, however, that students of this age are not mature enough for this study of the text itself. Besides, this would require an additional text book, when students find it already hard to buy one.

A good substitute for this is the pupil's own *Biblical Notebook*, with stamp pictures. This is inexpensive since a set of 56 black and white stamp pictures costs only 12 nP. Further Rev. Fr. Wenish, S.J., has just printed 250 coloured stamp pictures for Re. 1 (De Nobili Press P.O., Madurai).

This method of composing stamp-picture notebooks has been in use in Tindivanam for the last ten years and has revealed that

students are very much interested in this way of learning and derive much profit from this more personal study.

In Std. VI pupils may compose their own notebooks with pictures about the Old Testament, and in standard VII with pictures about the Life of Our Lord.

The method is simple: each picture pasted in the notebook is to be followed by a short explanation, a chosen text or a sentence from the Bible (some of them to be memorized), a reference to the doctrinal contents of Liturgy, sometimes a resolution or a drawing, and finally a short prayer related to the subject.

High School : Stds. 8-9-10

A) Catechism

The doctrine studied in Stds. VI and VII is now seen more deeply during three years with the help of "A Catholic Catechism". This text book, commonly called the German Catechism, does not need any further introduction, as it is well known. (St. Paul's Publications, Allahabad—2, Rs. 3-90).

We will quote only the introductory notes of Archbishop Mark Gopu, Director of Catechetics and Liturgy, C.B.C.I. :

"The new arrangement of doctrine in this book does not aim so much at handing out dogmatic formulas, as at nourishing the mind and heart with the love of God, love of Christ and of His Church. It restores the Christian doctrine to its original biblical form: "The glad tidings of the Kingdom of God". It fosters a

personal relationship with God whose love surrounds us through Christ's action in the Church. It allows us to see the various revealed doctrines in their organic unity and explain the function they have in bringing us to union with God the Father in Jesus Christ through the Holy Spirit".

B) Additional Studies

Two additional studies are on the programme for these three years: the study of books from the New Testament and the study of the History of the Church.

Bible Study:

The students are already familiar with the contents of the Gospels. The time has come now to read and explore the very text of the New Testament.

This should serve as a remedy against the widespread ignorance of the Bible. Catechism inspection has revealed that many students, even in the higher standards, could not tell the names of even a few books in the Bible. Very few had a New Testament.

Therefore, the first step in the right direction is to make them buy a New Testament—then to make a special study of it and use it as often as possible in the regular catechism class.

No book of extracts, no commentary and no paraphrase book can ever replace the very text of the Bible with which the students have to become familiar.

The Gospel according to St. Luke is studied in Std. VIII

The Gospel according to St. John is studied in Std. IX

The Acts of the Apostles is studied in Std. X

This study should be a beginning and an incentive for developing the habit of reading a passage of the Bible every day, chiefly in the family.

In Std. VIII the Gospel according to St. Luke is easy to study.

In Std. IX the Gospel according to St. John should be studied. The study of St. John's Gospel will very usefully complete the previous study of the Gospel of St. Luke. Some passages will be difficult, but students at this age will be able to understand the historical facts and even the beautiful themes of light, life, etc.

In Std. X the Acts of the Apostles should be studied so as to serve as an introduction to the reading of the Epistles of St. Paul later by the students.

History of the Church

In the syllabus of secular studies, history has been given up as such, since it has been merged in Social Studies which is a vague digest of history, geography, sociology, etc. Whether this is an advantage is doubtful; anyway History of the Church, as such, cannot be ignored by high school students, since it is the history of the kingdom of love continued; it is the Gospels being fulfilled; it is Christ prolonged till the end of time.

"I will fill up those things that are wanting in the sufferings of Christ, in my flesh, for His Body, which is the Church" (Col: 1—24). All the witnesses of Christ have accomplished the words of St. Paul

throughout the centuries and still do it today. We can boldly say with Bishop Elchinger; "The best commentary of the Gospels has been written and continues to be written by the History of the Church and by Tradition".

Such a History, full of heroes, saints, martyrs, is well adapted for students of this age who are prone to "hero worship".

According to the syllabus, the History of the Church is to be studied in three stages, with an additional one dealing only with the History of the Church in India. (Church History by H. Roper, S.J., Examiner Press, Bombay, Rs. 2-50, may be followed).

Std. VIII: The Primitive Church
The Martyrs
The Invasions

Std. IX: The Crusades
The Middle Ages

Std. X: The Renaissance and the Reformation.
The Church in Modern Times.
The Missions.

This study need only be done on broad lines, paying less attention to isolated facts and dates than to the philosophy of history, God's handwriting in History, and to characters, God's witnesses in History.

Essentials

The High School part of the syllabus may seem heavy, but this knowledge, at this age, is essential. Where catechism classes are few, the details may be skipped over in

favour of the main theme. "We should not try to make our children, little Catholic Encyclopedias, loading their minds with unnecessary details, but convinced Catholics who know their faith and the moral principles of Christ, and who understand the part this faith and these principles should bear in their spiritual as well as in their private and public lives."

Standard XI

Catechism

It is certainly a happy innovation in the Bombay Scheme of religious instruction to have prescribed the Missal as a catechism text book for Std. XI. This is a very good opportunity to let the liturgy teach the catechism. The liturgy, after all, is the catechism of adults or the catechism of perseverance. For centuries the liturgy was the only catechism class; nowadays again, with the Liturgical revival, the liturgy teaches very efficiently the message of Christ and at the same time makes the faithful live it.

Therefore, the study of the Ordinary of the Mass, then the study of the liturgical texts of the main seasons of the year, promises to be highly beneficial to students of this age who are mature enough to grasp it.

Bible Study

The Epistle of St. Paul to the Corinthians has been put on the syllabus of Std. XI, because the passages from the Epistles of St. Paul are read so often during Mass, that it would be a pity if our students had not a closer study of St. Paul. Therefore, they have

to go through an introduction to the Epistles in general and study at least one Epistle in the actual text, so as to get the "taste" of St. Paul and a better understanding and appreciation of the Epistles read during the Liturgical year.

History of the Church

A special study of the History of the Church in India is a "must". This study should comprise not only the facts of the past, but the problems of the present, which students at this age are already able to discuss. This will be an opportunity, too, to touch on the social doctrine of the Church. (Church History of India and Ceylon, C.T.S., Tiruchi—1, Re. 0-60)

Apologetics

The absence of a course on Apologetics in this syllabus may, perhaps, be regretted, but, the trend, nowadays, is to accentuate the positive teaching. The author of the new catechism for the Philippines expresses it in this way:

"The great problem today is not to defend specific points under attack; in our times most people who fall away from the Church or

refuse to enter her fold, do so not so much because of doctrinal objections, or as individuals, but because of the materialism and indifference of their environment and they gradually slip away with their whole group. In such a case, a positive synthesis of our faith is the only adequate remedy and this, incidentally, proves also to be the best defence. A doubter cannot but be impressed by the beauty of a coherent and appealing whole."

Questions related to Apologetics may be treated while studying the History of the Church. Canon Drinkwater says, "The best Apologetics for the young is religious history".

Further, Scripture study will meet, ipso facto, a good number of apologetical problems. Some questions too may be treated incidentally while studying the catechism. They may be brought in by way of discussion or research. Then the positive side of doctrine will be reinforced and this kind of apologetics will prove to be "creative".

(To be continued)

Intentions for August 1961

General Intention: That there may be no slackening of vigilance (out of a longing for the appearance of peace) in the face of danger from Atheistic Communism now active both in theory and practice.

Missionary Intention: That by the preaching of the Gospel and the teaching of the Church, the true social order may be established among pagan races.

Campaign for Catholic Children to go to Catholic Schools

By Fr. O. Montovani, S.D.B.

After having studied the situation in the Parish of St. Francis Xavier; Broadway, at the end of the scholastic year 1960-61, just before the opening of the new scholastic year a number of Parishioners were mobilised to approach all those children in the Parish who were going to non-Catholic schools or were not going to school at all. The work was entrusted to a number of parishioners who, after having obtained the blessing of Mary Help of Christians, dispersed to all the streets of the Parish and approached every parent, so that everyone might comply with the wishes of the Church and with the prescription of the Plenary Council of Bangalore which commands that "every Catholic child and adolescent should be educated in schools truly imbued with the Christian spirit" (Decree No. 236).

All these workers in the campaign for school children to attend Catholic schools were headed by the Catechist, Mr. Satyanadan, who has done wonderful work, especially in the last few days, to go and push all the reluctant people to carry out this precept of the Church. He was helped by Mr. A. Irudayarajan, who with great interest distributed the lists of families to the following people:—

Mrs. Soosaiammal	...	Ponnamman Kovil, Thayappa Mudaly and Old Jail Streets, Pedariar Kovil Lane.
Mrs. Catherine and Regina Thomas	...	Malayappan Street.
Mrs. Susaiammal	...	Pedariar Kovil, St. Xavier, Madurai Vasal, Francis Turin and Venkatesa Naicken Streets, Maduraivasal Lane.
Mrs. Arokiamary	...	Ramaswamy, Savarimuthu and Saivamuthia Mudaly Streets.
Mr. Sathianathan and Mr. Sandanam	...	Harbour area, Saivamuthia Mudaly Lane and Alwarpet.
Mr. Sundaram and Daughter	...	B. R. Garden.
Messrs. N.B. Doss and Lawrence	...	Asirvathapuram.
Messrs. D. Joseph and P. Irudaiyaraj	...	Broadway.

Everyone did his or her duty in a most praiseworthy manner; but those who in a particular manner distinguished themselves in this work of safeguarding the morals and education of our children were Mrs. K. S. Theresa in the locality of Asirvadapuram, Miss Arokiamary in the area of several other streets, and Miss Arpudamary in getting round the desperate cases.

Loyola College, Madras.
University Examination Results, March 1961

			Appeared.	I	II	III	Total Passes.	Per cent.
M.Sc. Maths.	Part I	...	6	4	1	—	5	83
CHEM.	Part I	...	11	—	—	—	7	63
	Part II	...	14	—	3	—	3	21
ECON.	Part I	...	18	—	—	—	14	77
	Part II	...	23	1	17	—	18	78
COMM.	Part I	...	16	—	—	—	13	81
	Part II	...	18	—	15	—	15	83
B.A. & B.Sc.								
	Part I A.	...	309	—	—	—	260	84
	I B.	...	317	1	5	267	273	86
	Part II A.	...	327	—	—	—	301	92
	II B.	...	313	28	65	202	295	94
PART III MATHS.	Main	...	35	18	5	9	31	88
	Ancillary	...	43	—	—	—	28	65
STATISTICS.	Main	...	18	4	7	2	13	72
	Ancillary	...	18	—	—	—	17	94
PHYSICS.	Main	...	40	14	17	8	39	97
	Ancillary	...	40	—	—	—	39	97
CHEMISTRY.	Main	...	35	11	16	6	33	94
	Ancillary	...	42	—	—	—	39	92
BOTANY.	Main	...	20	—	10	7	17	85
	Ancillary	...	26	—	—	—	24	92
ZOOLOGY.	Main	...	20	—	2	15	17	85
	Ancillary	...	30	—	—	—	27	90
HISTORY.	Main	...	16	—	2	8	10	62
	Ancillary	...	19	—	—	—	13	68
POLITICS.	Main	...	12	1	3	7	11	91
	Ancillary	...	21	—	—	—	9	42
ECONOMICS.	Main	...	78	—	6	59	65	83
	Ancillary	...	77	—	—	—	47	61
ENGLISH.	Main	...	8	—	4	1	5	62
	Ancillary	...	11	—	—	—	7	63
PART IV MINOR:	Science	...	128	—	—	—	114	89
	Arts	...	199	—	—	—	138	69
COMMERCE.	Part I	...	55	—	—	—	51	92
	Part II	...	60	—	—	—	51	85
	Part III Gr. A.	...	60	—	—	—	56	93
	Part III Gr. B. & C.	...	54	1	13	24	38	70
PRE-UNIVERSITY								
		...	454	93	157	110	360	80

. AROUND THE PARISHES .

PUDUPET

Feast of St. Antony of Padua

On June 6th the Flag was hoisted amidst the chiming of joy bells by a newly ordained priest, Rev. Fr. Ferns, to denote the beginning of the Titular Festival. During the Novena of thirteen days—a misnomer—daily there were two Masses, one at the altar of St. Antony at 5-30 a.m. and the other at the High Altar at 6-15 a.m. A good many received Holy Communion during these Masses.

Daily at 6-30 p.m. Holy Rosary, Novena prayers to St. Antony, and Litany were recited. Then there was Benediction of the Blessed Sacrament followed by veneration of the Relic of St. Antony, during which the children sang a hymn in honour of the Wonder Worker. On Tuesday 13th, the Feast of St. Antony, a High Mass was offered for all the favours received through the intercession of the Saint.

The external solemnity was kept up on the Sunday following the feast, i.e., 18th. June. That day the second Mass was a solemn one, when the choir was in its best form, singing to the accompaniment of an orchestra. At every Mass on that day the faithful were exhorted to have increased confidence in the powerful intercession of the living tongue of St. Antony and to participate in the Perpetual Novena that was to begin the following Tuesday. At 8 p.m. Rev. Fr. S. Arulappa said a low Mass and preached a fine panegyric on St. Antony.

After Holy Mass a tastefully decorated and illumined car was blessed by the Celebrant. The procession slowly wended its way through the streets. The band of Mr. Lazarus heading the procession called even the people inside the houses to pay their homage to their heavenly Patron. From time to time devotees, even Hindus, offered flowers, incense, garlands and candles. People in groups were praying and singing. At one place the overhanging telephone wire was snapped to give way to the car. At 8.m., just one hour after the procession started, the car returned to the Church. Solemn Benediction was imparted by Fr. Arulappa who had accompanied the car dressed in cope. Rev. Fr. G. Thekkedam, the new Assistant, hauled down the Flag to mark the end of the Titular Festival.

RETREAT HOUSE, MYLAPORE

Summer Retreat for Laymen

The annual three-day retreat in English for laymen, which used to be conducted in May in previous years, was shifted to June this year to avoid the dog days of May, as desired by many, and it commenced at 9 p.m. on 22nd June with the preliminary instruction of Rev. Fr. S. Arulsami, S.J., who preached the retreat.

The attendance this year was 49. It would have been much larger, if the altered dates of the retreat, and particularly the name of the preacher, had had a wider and earlier publication. Though this

retreat is supposed to be meant for men of the Madras City and the neighbourhood, men came from distant places like Cuddappah, Pondicherry and Karaikal, having got information of it by chance.

After the retreat, one of the retreatants voluntarily disclosed that he had not set foot in any church for the past 25 years but after attending this moving retreat, he made a good confession and received Communion.

The sermons of the retreat were very instructive and convincing, and the retreatants appreciated very much the easy methods of attaining sanctity taught by the preacher. The preacher was so serious and sincere in his desire to help the retreatants to make a successful retreat that at certain points it was noticed that he himself visibly experienced the emotional feelings which he aimed to inspire in the minds of the retreatants. On the third day of the retreat, the preacher prudently arranged for two priests, unknown to most of the retreatants, to come from Loyola College to hear the confessions of the retreatants, and, as a matter of fact, most of the retreatants went to these new priests for their confession—a practice that parish priests might profitably adopt.

At the end of the retreat, the retreatants expressed their thanks to the preacher and presented him with a garland of roses and a small purse in token of their gratitude.

The nuns of the Bon Secours Convent catered for the retreatants

as usual in Western and Indian messes at the very moderate charges of Rs. 9/- and Rs. 6/- respectively, and there was every satisfaction with their preparations. Mr. Devotta of Pudupet saw to the convenience of the retreatants, as usual.—S.M.S.P.

RAYAPURAM

Corpus Christi Procession

The Corpus Christi procession was held in Rayapuram on Sunday 18th June. The Blessed Sacrament was exposed for public veneration throughout the day in Mater Dolorosa Church. Not only was the altar tastefully decorated but the entire Church was draped in colours of brown and gold and presented a pleasing appearance.

Precisely at 6 P.M. the procession started moving out of the Church compound. Walking four abreast and in perfect order and reciting the rosary, interspersed with hymns to the Blessed Sacrament, the processionists made a good impression on the on-lookers lining the streets. The entire route was bedecked with flags and bunting providing, though inadequately, a manifestation of the honour due to Our Lord and Saviour. The monstrance was carried by Rev. Fr. J. N. Rodriguez, the newly appointed parish priest of St. Peter's Church. Rev. Frs. K. Jacob, S.D.B., and A. Innayya assisted as deacon and sub-deacon respectively. The first Benediction was given in the vast compound of St. Peter's where a profusely decorated altar had been erected facing the west. The entire congregation on its

knees in humble adoration presented an edifying spectacle.

By this time it had already begun to get dark but ample light had been provided by the engagement of a number of petromax lamps. The vast congregation, which had now swelled in number, moved out by the western gate of St. Peter's, again maintaining good order until it reached Mater Dolorosa Church where the final Benediction was administered.

The clergy attending the service were entertained to dinner in the Fatima Hall by the Parish priest. The Church choir was given a treat on the following Thursday.

BON SECOURS CONVENT, MYLAPORE

Rev. Mother Mary Purification

The 17th of June 1961 was a day of deep mourning for the Sisters of Our Lady of Bon Secours Convent, Mylapore. On that day there passed away one of the best known members of the Congregation. Rev. Mother Mary Purification, ex-Mother-General, breathed her last peacefully after a prolonged illness. She belonged to a respectable family of Mylapore and left behind her many relatives and sisters of the Congregation to mourn for her.

She was Rev. Mother General of the Congregation for three terms, each lasting for six years, namely, from 1929 to 1941, and again from 1947 to 1953. This itself speaks for her popularity and efficiency. As Mother General

she did much for the improvement of the congregation. She was responsible for extending the activities of the Sisters in many directions by opening as many as ten new convents:

In Tanjore Diocese

Vailankanni	... 30-6-1930
Pudukottai	... 2-2-1932
Sammansur	... 19-4-1934
Pattukottai	... 7-7-1938
Karunganni	... 7-7-1947
Tiruvarur	... 1-3-1950
North Gate	... 11-4-1951
Michaelpatti	... 26-7-1951

In Madras-Mylapore

Sellampattida	... 1-5-1933
Poonamallee	... 13-6-1939

She was seventy-eight years old at the time of her demise and in the fifty-fifth year of her religious life. She had served her Master faithfully and has gone to enjoy her reward. The funeral ceremony was conducted by Very Rev. Mgr. P. L. Jaganathan, the Spiritual Director of the Congregation, assisted by Rev. Father R. Antony, Chaplain, Rev. Father A. S. D'Rosario, Parish Priest of Our Lady of Guidance Church, Mylapore, Rev. Father C. G. Maria Joseph and Rev. Father J. E. De Souza. May her great soul rest in peace.

The Late Sr. Mary Ignatius

There passed away on the 3rd of May, 1961, one of the old members of the Congregation of Our Lady of Bon Secours, Mylapore,—Sr. Mary Ignatius—who died at the age of seventy-two, after a

religious life of fifty-eight years. She was Novice Mistress at the Mother House from 1927 to 1943. As Novice Mistress she took great care to see that the novices entrusted to her care were well trained not only in spiritual matters but also in temporal affairs. She herself being a skilled organist and a good painter, she was able to develop an artistic taste in the novices. Though of a very poor constitution she made herself useful to the Congregation in many ways. Until a few days before her death she worked with a generous heart for the welfare of the order. She died peacefully after a short illness, well prepared to meet her Divine Spouse Whom she had served so faithfully in life. As she died during the annual retreat, many Sisters who had the privilege of being trained by her had the chance of paying their homage to her mortal remains. It may be mentioned that many of the Sisters who hold responsible positions at present are the fruits of her labour. Her remains were interred in the Quibble Island cemetery, Mylapore. May her soul rest in peace.

Feast of the Patroness

The 27th of June 1961 was a day of great rejoicing in the Mother House of the Franciscan Sisters of Our Lady of Bon Secours at Mylapore. The feast of the primary Patroness of their order, Our Lady of Perpetual Succour, was celebrated in a fitting manner. There was a Novena preceding the feast-day. During the Novena every day there was High Mass sung by the Chaplain, Rev. Father R. Antony, Treasurer of the Archdiocese. Every evening there was

Benediction of the Most Blessed Sacrament followed by a procession around the convent grounds. The procession was well attended by the Sisters and the inmates of the convent.

Vespers was sung on the eve of the Feast. Many Priests from the various parishes and Institutions joined in the Vespers in honour of the Mother of God. Rev. Father A. S. D'Rosario, the Parish Priest of Our Lady of Guidance Church, Mylapore, preached a short but sweet sermon on the great honour conferred on Our Lady by Almighty God. A well decorated picture of Our Lady of Perpetual Succour was taken around the convent grounds while the congregation recited the Rosary and sang hymns.

On the feast-day there was a High Mass sung by the Chaplain at 6 a.m. Later there was a Solemn High Mass sung by Very Rev. Father B. A. Figredo, who was assisted by Rev. Father A.S.D' Rosario and Rev. Father Kurian, Parish Priest of Luz Church. Throughout the day there was heard the happy voices of children, the orphans at Mylapore and at Alwarpet, who were given a grand treat. In the evening a picture of Our Lady of Perpetual Succour, which had remained hoisted throughout the Novena, was lowered from the flag-post at the top of the terrace and taken in procession to the chapel. There was Benediction followed by the singing of the Te Deum in token of gratitude for the graces showered on the Congregation from the beginning of its establishment.

SACRED HEART, EGMORE

Fest of the Sacred Heart

This year the month of June dedicated to the Sacred Heart of Jesus began with the hoisting of the flag on the eve of the month and with the Novena in preparation for the feast of the Sacred Heart. During the novena days, the parishioners and the devotees of the Sacred Heart from different parts of the city of Madras attended in great numbers holy Mass in the morning and novena prayers and Benediction in the evening. Every day of the novena a thanksgiving High Mass was offered in honour of the Sacred Heart of Jesus.

On the 9th of June, the feast of the Sacred Heart, the Church with its facade was tastefully decorated. Rev. Fr. Parish Priest sang the solemn High Mass of the feast at 7 a.m., at the end of which he exposed the Blessed Sacrament for a whole-day adoration. In spite of its being a working day, the hours of adoration were well attended.

The climax of the feast was the Corpus Christi Procession in the evening. Very Rev. Mgr. Alberto Pereira de Andrade, Chancellor of the Archdiocese and acting V.G., officiated, assisted by Rev. Fathers P. Joseph and P. T. Arulappa. The procession, starting from the Church, made its way through the Pantheon High Road to the White Memorial Hall compound where the first Benediction was imparted. The entrance of the compound and the altar of repose in the verandah of the hall were so artistically decorated that when the procession entered the compound, one had

the impression that one was entering a beautiful Church. Returning to the Church by Wannels Road, we had the last Benediction.

The procession was very orderly and inspiring. The Parish Choir was at its best and rendered beautiful singing for the occasion. The Parish Priest is grateful to all those who helped prepare the decorations, etc. for the feast.

On the 25th of June, the last Sunday of the month, a Car Procession in honour of the Sacred Heart of Jesus was taken out with due solemnity and devotion, and the June devotions closed with Sermon and Solemn Benediction of the Blessed Sacrament.

CATHOLIC WORKERS' ASSOCIATION

Reception to the Delegates to the International Conference of Christian Workers

Mr. Francis Xavier, President of the C.W.A., Madras, and Mr. P. Nayagam, Ex-President, were sent to Rome by the Catholic Workers' Association to participate in the International Conference of Christian Workers held in Rome from the 11th to the 15th of May this year, to commemorate the 70th Anniversary of the famous encyclical 'RERUM NOVARUM' of Pope Leo XIII. They left Madras on the 19th of April and came back on the 22nd June 1961. During their stay abroad they visited Rome and several other cities of Italy, Germany, Belgium, Switzerland, and France. They came into contact, during their tour, with the movements of adult Catholic Workers in these different

places and they have gathered very useful information regarding the working of the organisations in Europe. During the Conference they had the good fortune of closely contacting the delegates from 42 countries. As they were the only two delegates from India, they were highly honoured wherever they went and they were among the seven who spoke during the International Conference.

To welcome these delegates back and to thank all those who by their contributions have made the Rome Delegation a reality, a public reception was arranged at the Catholic Centre Hall on Sunday the 25th June at 10-30 a.m. The meeting was presided over by Mr. N. Harris of Perambur, a recent recipient of the Papal Honour 'pre ecclesia at pontifice'. Rev. Fr. S. Arulappa, M.A., B.T., Joint Spiritual Director of the C.W.A., welcomed the Chairman and all those present. He also took this opportunity to congratulate Mr. Harris on the honour he had recently received from the Holy Father.

Mr. Harris, Mr. Francis Xavier and Mr. Nayagam were then garlanded.

Mr. Francis Xavier expressed his heartfelt sentiments of gratitude to His Grace the Archbishop of Madras-Mylapore for the great interest he evinced in this delegation and the financial assistance he gave, which enabled them to go as delegates to Rome.

He dwelt at length on the work they had done in Europe as well as the impressions and the lessons they had drawn from their close

contact with the organisations of adult Catholic Workers abroad. They were particularly impressed by the spirit of sacrifice of these groups, the regularity with which they pay their subscriptions and the hard work they do, all of which have made their organisations self-sufficient and influential.

The audience was then treated with a welcome song by the Park Town Parish Choir.

This was followed by the speech of Mr. P. Nayagam. He spoke of the great courtesy and kindness all abroad showed, including the very bus-drivers. Owing to lack of time, he reserved his other impressions for the press. He also was profuse in thanking all those who had helped them to go abroad.

The Tamil welcome song prepared by Mr. Joseph John, Leader, San Thome Unit, with the help of the Convent children, was very much appreciated by the audience, which was expressed by the thunderous clap that followed.

The audience was then treated to cool drinks by Mr. Peter P. Raj.

There was a comic interlude by Mr. J. Mariadoss and J. Simon, which was well done.

Mr. Harris, Chairman, spoke about the need of young men coming forward and making the C.W.A. a formidable force for good. He offered his generous assistance in creating a very strong unit of the C.W.A. at Perambur, a very highly industrialised area.

Mr. J. Mariadoss, Vice-President, proposed a vote of thanks.

The Spiritual Director thanked sincerely His Grace and the Rev. Parish Priests of the City, for their generous contributions for the Rome Delegation. He also took the opportunity to congratulate Mrs. D'Netto of Vepery, the recipient of the papal honour 'pro ecclesia et pontifice' and a great well-wisher and benefactor of the C.W.A.

With a few words of thanks by Rev. Fr. S. Arulappa and the singing of the papal anthem the function came to a happy close.

ST. FRANCIS XAVIER'S, BROADWAY

Solemn Celebrations in Honour of the Sacred Heart

This year also St. Francis Xavier's Parish did its utmost to increase ever more the devotion to the Sacred Heart in the parishioners. On June 27th a solemn Triduum began; it was preached by Rev. Fr. Gnanapragasam, S.D.B., Assistant Parish Priest of Perambur. The feast was held on June 10th as the conclusion of the month of Sacred Heart. The Parish's aim in these celebrations was to have a greater love and devotion towards the Sacred Heart by means of the enthronement in every house, by means of a monthly hour of adoration in every home and by the Nine Fridays' devotion faithfully practised by all the parishioners. All these were topics the preacher insisted upon to convince the Parishioners of their duty to work for their realisation. On June 27th evening the new statue of the Sacred Heart placed in the new niche prepared for it was unveiled

and solemnly blessed. On the three following days the first Community Mass was celebrated at the Altar temporarily prepared for the marble niche of the Sacred Heart.

The statue of the Sacred Heart is a wooden one, of life size. It was made in 1956 by Vincent Mussner, Sculptor of Ortisei, Italy, and it reached Madras on April 12th, 1961. It is a very attractive and beautiful representation of Jesus with a shining face, like a natural figure, showing His Heart surrounded by rays of light and surmounted by a Cross. His cream-coloured garment with red mantle and stole with golden rays and His hands stretched forward in an attitude of invitation render this statue of the Sacred Heart a most inspiring one. It was solemnly blessed and placed in the marble niche specially prepared for the Sacred Heart after a triduum of celebrations for the Feast of the Sacred Heart on June 19th.

Throughout the four days of celebrations the Parish had a solemn High Mass but on the 30th evening the Parishioners came in great numbers to honour the Sacred Heart and to complete their celebrations. Mass was celebrated in the open in the evening, thanks to the faculty granted to us by the Auxiliary Bishop. It was preceded by a car procession and by the renewal of the enthronement of the Sacred Heart of Jesus in the presbytery, an enthronement which took place several years ago. The touching sermon of the Preacher was followed by the distribution of the 9 Fridays' diplomas to all those who had performed the

9 Fridays regularly. Now the parishioners are at pains to have the Sacred Heart of Jesus enthroned in the few houses in which it has not yet been enthroned. May the Sacred Heart help them to realise this wish and be enthroned everywhere, to have one house every month transformed into a small temple for an hour by means of the adoration in the home, and may everyone be a sharer in the promise the Heart of Jesus attached to the faithful performance of the nine 1st Fridays' devotion.

Altar-boys

Our Altar-boys had on the 17th of June their own meeting at which the prizes for four months' attendance were distributed. Our Altar-boys really deserve to be praised for the effort they make in being faithful to their appointed services and also for the great effort they make to perform the ceremonies well. Now we feel once more the need for thanking our dear ex-Assistant Parish Priest, Fr. C. Stephen, for the great effort he made to train them well and for his success in that work.

The prize distribution was performed in public in front of the Church, and Yesudoss got the first prize. The Second Prize was given to K. Joseph. The Third Prize was given to T. K. John, D. Pattiraj and A. Anthony. The Fourth Prize went to P. Balraj, and the fifth Prize to J. Aubrey, I. Gnana-pragasam, F. Dandapal, J. Johnston and V. Gabriel. Eleven Altar-boys, therefore, were publicly awarded for their diligence and punctuality, while 13 of them got only a consolation prize. Now the

new work of traiping the Altar-boys has been entrusted to Rev. Fr. T. Mathew, S.D.B., and he is assisted by a faithful worker, Mr. A. Irudayaraj.

Sunday Catechism Competition

Towards the end of the scholastic year the Parish held the Catechism competition in which 230 children of the 6 Sunday Catechism groups took part. Out of 230 children, 32 were selected for a special examination to be held in public, and this was held on Saturday June 17th, in front of the Church, before a big gathering of Parishioners. These 32 selected ones were thoroughly examined by Mr. Lourduswamy, B.O.L., Assistant of St. Gabriel's High School, and Mr. Peter Raj. 11 of them were found worthy of special prizes for their knowledge in Catechism. The prize-winners are the following:

1. Rosebella, daughter of Benedict and Mary Rubella, 25, Pedariar Kovil Street.
2. Assunta, daughter of Susainathan and Arokiamary, 21, Savarimuthu Street.
3. Lizzie, daughter of Maria-soosai and Theresa, 26, Pedariar Kovil Street.
4. Jessie, daughter of Maria-soosai and Theresa, 26 Pedariar Kovil Street.
5. Valentina, daughter of Adaikalaswamy and Josephine, 19, Pedariar Kovil Street.
6. G. L. Fetima, daughter of Lourduswamy and Innasiammal, 70/71, Broadway.
7. Pauline, daughter of Daniel and Danaraj, 21 Malayappan St.

8. Mary Chandra, daughter of Susairaj and Philomena, 31 Savarimuthu Street.

9. P. Catherine, daughter of Pushparaj and Mahimaimary, 120, Broadway.

10. M. Lourdummy, daughter of Manickam and Sagayamary, Maduraivasal Lane.

11. Josephine, daughter of S. M. Pillay and Antonyammal, 12, St. Xavier's Street.

May God bless them and may they find many more imitators in the Parish. The Parish is grateful to Miss S. Selvamary, Teacher, for the great work she is doing in the Parish and to another teacher, Miss. S. Anthonyammal, for her activity among the children of our Parish. Miss S. Anthonyammal's work was appreciated by everyone. Under the direction and help of Miss. S. Selvamary, she carried out useful and beautiful work among the children and on the very same evening, in public, a prize for her work was awarded to her.

Corpus Christi Celebrations

Fifteen days after the grand celebrations the Parish held in honour of Mary Help of Christians, people could witness the wonderful Corpus Christi celebrations. The crowd was certainly by far larger than the crowd of any other year. Their piety and devotion also was very satisfactory. The order that reigned in the procession was what attracted the attention of many who took part in these celebrations from other parishes and of the pagans who stood on the sides of the streets witnessing the

Eucharistic manifestations. The celebration began on the 11th morning with Holy Masses, and it began solemnly after the last Mass which was sung by Rev. Fr. T. Mathew, the new Asst. Parish Priest. Immediately after the Mass the Blessed Sacrament was solemnly exposed on the altar tastefully decorated by Mr. T. Satyanandan, our Catechist. Immediately after that the adoration took place and it continued till the evening at 6 o'clock when the Eucharistic procession began. The adoration began at 10 o'clock and it was arranged according to the different sections of the Parish, which was divided as follows :—

10 a.m. to 11 a.m. Mary Help of Christians Section, adoration arranged by Mr. Michael.

11 a.m. to 12 noon. St. Xavier Section, arranged by Mr. Adaikala-swamy.

12 noon to 1 p.m. Holy Family Section, arranged by Mr. K. S. Mariasosai.

1 p.m. to 2 p.m. Immaculate Conception Section, arranged by Mrs. Catherine and Mrs. Regina Thomas.

2 p.m. to 3 p.m. Sacred Heart Section, arranged by Mr. Dharmarao and Thomas Villavaroyar.

3 p.m. to 4 p.m. St. Joseph's Section, arranged by Mr. Sundaram.

4 p.m. to 5 p.m. Anglo-Indians, arranged by Mr. Abroe.

5 p.m. to 6 p.m. General Adoration.

The Parish Priest feels it his duty to thank publicly some sec-

tions of the Parish that took a very special interest in the organisation of this adoration. The first word of thanks goes from the Parish Priest and the Parishioners to the Sacred Heart Section, directed by Messrs. Dharmarao and Thomas Villavarayan, who had the greatest number of adorers. The second place is due to the Mary Help of Christians section through the efforts of Mr. K. Michael. The third tribute of gratitude from the Parish goes to the sections of St. Francis Xavier, the Holy Family and the Guardian Angel.

It was touching to see several groups of people starting from an appointed place in the section during the hot hours of the day and going through the busy streets in procession headed by the Cross, to perform their hour of adoration in church.

At 6 o'clock sharp the procession began and proceeded according to the pre-arranged order. Great help was given in this by Rev. Fr. McFerran, S.D.B., Rector of the Salesian Provincial House. The procession was rendered most solemn by the presence of 33 priests coming from different parts of the city, 50 altar-boys, and a big number of sisters representing the following congregations :

The Salesian Missionaries of Mary Immaculate, The Daughters of Mary Help of Christians, The Sisters of the Third Order of St. Francis of Assisi, The Sisters of Our Lady of Dolours and St. Anne's Sisters.

The Blessed Sacrament was carried by the Salesian Provincial,

Very Rev. Fr. J. Med. A well-installed microphone transmission made it possible for all the people to say the same prayers all through the procession; and the prayers were said by a leader in the Church compound. A tribute of praise must be given to the laity of the Parish who, headed by Mr. S. H. David, Mr. A. Gnana-pragasam, Mr. Peter Raj, Mr. M. Arokiaswamy and Mr. K. I. Mariasoosai, organised everything and decorated everywhere so that the feast was an outstanding success.

KILPAUK

Tamil Study Circle

The Tamil Study Club meeting was held on Sunday evening 11th June when about 40 members were present. After the reading of the minutes of the last month's meeting by the Secretary of the Club, Mr. Arulraj, one of the Sodalists of the Parish read a paper on the Existence of God. He explained that the existence of God has in its favour the consensus or the universal belief of the human race at all times and in all climes. This belief was not brought about by an arbitrary agreement of men; it has its foundation neither in instruction nor legislation; rather, this common knowledge is a natural law to all peoples, and being founded in nature, must be true. Then he concluded by giving proofs based on the physical and moral arguments.

As some D. M. K. persons too were present, Mr. Vanathian, the Secretary, pointed out how in the movements of the planets and their satellites, in their direction, orbit

and speed there is the stamp of intelligence—namely, of an action not blind or fortuitous, but extremely skilful in following the laws of mechanics and geometry. Such action in natural bodies cannot be explained except by admitting an intelligent Designer whom we call God.

After some discussion Very Rev. Fr. S. Carmel, the Spiritual Director, brought the meeting to a close with the remark that the fundamental truth of the Christian religion is the existence of a personal God. This truth can be arrived at with the sole light of reason without any reference to Scripture.

For the next meeting the topic of discussion will be "The Necessity of Religion."

LITTLE MOUNT Corpus Christ

As was scheduled, the Little Mount Parish celebrated the feast of Corpus Christi on Sunday the 18th of June 1961—the fourth Sunday after Pentecost.

The great day of the parish commenced with Dialogue Mass by the Sodalists at 5-30 a.m. The second Mass at 7-30 a.m. was a High Mass. Immediately after the High Mass the Blessed Sacrament was exposed for public adoration. Throughout the day the parishioners, individually and collectively, were seen paying homage to Our Lord in the Blessed Sacrament. The atmosphere that was prevalent in and around the church was one of silent solemnity.

As the public adoration was

going on in the church, the members of the Catholic Workers' Association were fully engaged in decorating the route of the Eucharistic procession. It was a very pleasing sight to see the members—men in different spheres of life—casting aside their social status and toiling joyously in close co-operation for the same goal, that of glorifying "The King of Love", their Lord and Master.

Wishing to have a share in the proud labour in Our Lord's service, the Sodalists artistically decorated the road around the hill and the 35 steps leading to the church in the traditional South Indian style of "Kolam".

With Rev. Fr. J. E. DeSouza, assisted by Rev. Frs. Milton Fernandez and Stephen Cholampil, carrying the Blessed Sacrament, the procession started at 6 p.m. The scene of the clergy, religious and parishioners holding lighted candles and in two rows on either side of the road praying fervently and the children's choir singing liturgical hymns, served to inspire reverence amongst the many non-Catholic on-lookers lining the route of the procession.

The first Benediction was given at the attractively decorated 'pandal' near the church. The parishioners feel grateful to Mr. C. T. D'Silva, retired Government engineer of Gundy, for erecting the 'pandal' and to Mr. H. D'Costa who left no stone unturned to see that the decorations turned out ship-shape.

The procession then wound its way around the hill and the second Benediction was given in the tastefully decorated 'pandal'

just at the entrance to the church. Special mention and commendation is due here to the members of the Young Christian Workers' Association of the parish for having displayed such artistic talents in erecting this 'pandal', and that too in the very short time that lapsed while the procession went round the hill. The parishioners feel specially thankful to Our Lord for the grand success of this feast.

Parish Notes

14-5-1961—Members of the Catholic Workers' Association, 16 in number, left Little Mount at 2 p.m. on 13th May for Covelong where they enjoyed that evening and the following day in healthy recreation under a congenial atmosphere. The return trip by boat was very pleasant.

11-5-1961—The Senior Sodalists who could not step out for a picnic, were given a good treat at a social specially got up for them.

25-5-1961—The Junior Sodalists, full of enthusiasm for an outing, made a trip to Ennore on 25th May, where they enjoyed an open-air delicious lunch prepared by themselves. Spent the afternoon in the cool breeze of the picnic spot: returned home carrying with them a happy memory of the Day.

8-6-1961—An outing in a special bus was arranged for the parish children who attended the Sunday Catechism class regularly. 85 in all left Little Mount at 8 a.m., visited all the big churches in the city like San Thome Cathedral Basilica and St. Francis Xavier's, Broadway, and also the Holy

Shrines like Our Lady of Lourdes, Perambur, and Votive Shrine of Our Lady at Kilpauk. At every visit the Children prayed and sang a hymn. Enjoyed lunch in the Museum compound and Tea at Perambur. Most of the children were amazed to see so many big and beautiful Churches in the City and returned home after a pleasant and useful outing.

PANNUR, MADRAS

The Late Srimathi Yeddanapalli Arlamma

"What a beautiful thing it is to die as a mother of a Priest!" Such was the feeling of all those that attend the funeral of Srimathi Yeddanapalli Arlamma who passed away peacefully in her residence at Pannur on the 5th of this month. It looked as if God was particularly anxious to bless this chosen soul with all the graces of a happy and holy death. She left this world, accompanied by all the comforts that Holy Mother the Church dispenses to her children who are about to leave this Valley of Tears.

She was well prepared to meet her beloved Master. In fact she seemed anxious and blessed with a premonition of the exact day of her departure. As if in fulfilment of her long-cherished desires she died on a Wednesday, as the reward of her great devotion to St. Joseph. As she breathed her last, both her priest sons, Frs. Y. Deviah and Ambrose Papiah, O.F.M., were by her death-bed.

Srimathi Arlamma was 65 years old when she died. She came of a good and well-known Catholic family. Incidentally, she was the

youngst of the three sisters who married the three Yeddnapalli brothers of Pannur—all of whose sons were called to the Priesthood; namely, Fr. Lourdu, S.J., Rector of Loyola College, late Fr. Jacob of Guntur, Fr. Papiiah, S.I., of Tiruchi, and Fr. Papiiah of Bellary.

Srimathi Arlamma, wife of the late Sri Amruthiah, was an exemplary Catholic woman. She was a fervent Catholic actionist, held leading offices in all the Catholic organisations of the parish. Her great reverence and devotion and love for priests and nuns won her many priest-friends and nuns—a fact amply testified to by the presence of the large number of priests at her funeral. Above all, she was a loving and dutiful Catholic mother. Her greatest ambition in life was to give her children the very best and make them pleasing to God. And so it was no wonder she generously consented to both her sons leaving her, to join the priesthood and serve God. She followed them closely and, even after their ordination, she never ceased to assist them generously in every possible way. And her only daughter, Dr. Pothacamuri Lourdes Mary, is also serving God and souls, in her own little way, in the Catholic Hospital at Narasaraopet.

God, who never allows Himself to be outdone in generosity, rewarded her abundantly in life, particularly during her last days. When the end came, it was truly a beautiful one.

The funeral took place on the morning of 6th of July, 1961. After the Office of the Dead was solemnly sung, there was a Solemn

Requiem High Mass, celebrated by Fr. Y. Ambrose Papiiah, S.F.M.; assisted by Frs. Y. Deviah and P. Showriah. The absolution was pronounced by Mgr. A. P. de Andrade, the Chancellor of the archdiocese of Madras-Mylapore, surrounded by Mgrs. R. Arulappa and P. P. Lobo, and many other religious and secular priests. The funeral was attended by an unusually large crowd.

The life and death of this good soul is an eloquent proof of how God blesses those that are generous to the extent of giving their own flesh and blood for His service in the Priesthood.

Prayers are kindly requested for the repose of the soul of Srimathi Arlamma.—R.I.P.

By Fr. C. Innayya.

CATHOLIC WORKERS' ASSOCIATION

San Thome Marches Ahead

A strong contingent of the members of the C.W.A., San Thome Unit, assembled at the San Thome Basilica, on Sunday 9th July 1961 at 10 a.m. They inaugurated the scheme of monthly recollection combined with the meeting, on this eventful day. The Spiritual Director of the C.W.A. participated in this recollection. The Way of the Cross, the first item of the recollection, was done in a very impressive way by the leader of the Unit. After the Way of the Cross, Very Rev. Mgr. R. Arulappa, D.D., gave a very enlightening talk on the fifth station. He showed clearly how the fifth station was the station of the working people. It

was a man working in the fields and returning home, who was compelled by the soldiers to carry the Cross of Christ. The Cross, though very bitter in the beginning, according to tradition, brought great blessings to his family. When God said to Adam, 'Thou shalt eat thy bread in the sweat of thy brow', He made work a necessary thing for man.

It was really a curse and man laboured under the weight of this curse. There will be work and workers till the end of the world, and no one will be able to escape the burden of work. Like Simon of Cyrene who found great blessings only after he had carried the cross, Catholic workers, if they carry the cross of their daily work in union with Christ, will certainly be blessed by God. Christ has gone before us carrying His heavy Cross and even now He asks of us to give Him just a helping hand.

The Spiritual Director then helped the members to examine their conscience. With the Benediction of the Blessed Sacrament, the recollection was over, and the members went to St. Thomas' Club for their usual monthly meeting. After the Gospel enquiry, certain important announcements were made as well as some clarifications given regarding the payment of subscriptions.

It was really a homely function and a very happy sight to see all the members forgetting all their differences in society, squatting on the ground and having a simple but well prepared lunch together. One of the members, on behalf of the gathering, thanked the leader of the unit and his family for pre-

paring and serving the tasty lunch. The unit had also a film show in the evening of the same day. **SAN THOME UNIT IS REALLY ON THE MOVE AND OTHER UNITS ARE GOING TO FIND IT DIFFICULT TO CATCH UP WITH IT.** What about the monthly recollection in the other units?

The Madras Mutual Aid Co-operative Society, Madras 1.

The ninth Annual General Body Meeting was held at the Catholic Centre Hall on Sunday the 9th July, 1961. Mr. C. T. D'Silva of Guindy, Retd. Superintending Engineer and Architect, presided over the meeting. Mr. Francis Xavier, President of the Catholic Workers' Association and the Mutual Aid Co-operative Society, welcomed the Chairman and the members. The Secretary read the minutes of the last General Body Meeting, which was followed by the reading and adoption of the Annual Report and Statement of Accounts.

The Chairman appreciated the purpose of the Co-operative Society and he wished every success to the Society and exhorted all the members to work for a target of Rs. 500/- at least, to be given to the nominee of the deceased member.

The Spiritual Director had to advise a particular member to be careful about his suggestions and recommendations at the meeting. He recommended previous consultation with the Spiritual Director and the Board of Directors before coming to the General Body to propose any suggestion.

He explained the beauty of the co-operative spirit and the contribution it can make to promoting the welfare of the workers. He exhorted them to have real Christian charity in praying for the deceased members and in helping financially the families of the deceased members.

The President, Mr. Francis Xavier, exhorted the members to be regular in paying their subscriptions, so that the Society might be in a position to help substantially the nominees of deceased members. He spoke of some of his experiences abroad, especially the generosity with which the Catholic Workers abroad looked after their organisations.

Rev. Fr. Thomas Joseph, Chaplain, Y. C. W., Madras, suggested that it would be more practical to aim at Rs. 250 to be given to the nominee of the deceased member. He also promised that he would give a frugal dinner next year on the occasion of the General Body Meeting, provided the Co-operative Society was able to give Rs. 250 by that time by way of death subsidy. With a few clarifications from Rev. Fr. S. Arulappa, M.A., B.T., Joint Spiritual Director, Catholic Workers' Association, Madras, and with the blessing of the Priests present, the meeting came to a happy conclusion.

ST. MARY'S, CHINGLEPUT S.S.L.C. Results

This year we sent up all the 57 girls in Form VI for the S.S.L.C. Examination, since it is the last

year under the old scheme of examination. The number of passes amounted to 46 per cent. Nine of the girls failed only in Tamil Part I; otherwise our results would have been much better. It was consoling to note that all our girls scored high marks in English, above the State average.

ST. ANTHONY'S GIRLS' HIGH SCHOOL, MYLAPORE

S.S.L.C. Results

No. of pupils presented	...	31
No. of pupils passed	...	22
Percentage of passes	...	71%
No. of Catholics presented	...	5
No. of Catholics passes	...	5
Percentage of passes	...	100%

NOTICES

Dhyana Ashram, Madras-28

Programme of retreats for teachers and others which will be held in the Retreat House :

1. Retreat for men legionaries—13-7-61 evening to 17-7-61 morning.
2. Tamil Retreat for the Lady teachers of the city—20-7-61 evening to 24-7-61 morning.
3. Tamil Retreat for the lady teachers of the mofussil—27-7-61 evening to 31-7-61 morning.
4. Tamil Retreat for men teachers and catechists—3-8-61 evening to 7-8-61 morning.
5. English Retreat for lady-teachers—11-8-61 evening to 15-8-61 morning.

N.B. On Sunday 16th July there will be a Day of Recollection.

tion for newly married men and those to be married shortly.

The number of the retreatants and of those who wish to have supper in the Retreat House on the eve of the retreats may kindly be indicated to the Director in advance.

Fees to be paid : Indian Menu Rs. 6/- ; Western Menu Rs. 9/-

S. Arulsami, S.J.,

Director.

Study Group in English at

The Catholic Centre, Madras—1.
Every Tuesday, 6-15 to 7-30 p.m.

Lecturer : Rev. Fr. S. Anthony,
Ph. L., S.T.L.

For four consecutive weeks
from 18th July

"The Problem of Evil"

OFFICIAL NOTIFICATIONS

13-6-1961 : Rev. Fr. Benedict Vedacherry, S.D.B., appointed Vicarius Co-operator of St. Joseph's Church, Chingleput.

Do. Rev. Fr. Benedict Vedacherry, S.D.B., appointed Headmaster and Correspondent of St. Joseph's High School and its annexes at Chingleput, in place of Rev. Fr. Andrew Dorairaj, S.D.B.

Do. Rev. Fr. Francis Guesou, S.D.B., appointed Vicarius Co-operator of the Shrine of Our Lady of Lourdes in Perambur.

Do. Rev. Fr. Thalanany, S.D.B., appointed Vicarius Co-operator of St. Francis Xavier's Church, Broadway, Madras.

16-7-1961 : Our Lady of Mount Carmel. This year, in accordance with the new Rubrics, the Mass or even commemoration is not permitted.

But it is a I Class Feast, being the Titular Feast of Covelong Parish Church. All Masses of Our Lady of Mount Carmel with Commemoration of Sunday, under separate conclusion. Under the same privilege the Mass permitted in the Oratory of the Apostolic Carmel Convent at Tambaram, being the Titular of the Congregation.

26-7-1961 : *St. Anna* : In all the Oratories of St. Anne's Congregation of Madras-Mylapore, where Mass is permitted, St. Anne's Feast is solemnised as a First-Class Feast (with Credo), being the Titular of the Congregation (See Code of Rubrics, No. 46).

- 31-7-1961:** **ST. IGNATIUS OF LOYOLA.** First Class Feast for the Society of Jesus and as such it is so lemnised in the Loyola College and in the Church of the Retreat House, Mylapore. It is also a I Class Feast in the Parish Church of Roshanagaram, being the Titular of the Church.
- 2-8-1961:** *Toties quoties Indulgence* from noon of 1st August is granted by Apostolic Indult in all the Churches and Oratories (where Mass is said) of the Archdiocese of Madras-Mylapore. Usual conditions and 6 Paters, Aves, Glorias for each visit.
- 7-8-1961:** Monthly recollection for the City Clergy.
- 8-8-1961:** Monthly recollection for the Clergy of St. Joseph's Vicariate in Chingleput District.
- 14-8-1961:** No fast or abstinence for the Vigil of the Assumption.
- 15-8-1961:** **ASSUMPTION OF B.V.M.:** Day of Obligation. Parish Priests are bound to say *Missa pro populo*. First Class Feast. Patroness of India (1st. Plenary Council of India). Titular Feast in the Parish Churches of the Assumption in North Georgetown, Madras, and Darkast in Chingleput District.

Publication of Banns

Regarding publication of Banns of people living in concubinage, His Grace, the Most Rev. Archbishop has instructed me on 23-6-1961 to notify the following to be observed in the Archdiocese of Madras-Mylapore:

1. If it is publicly known that the parties are living in concubinage, one publication of banns will suffice, and the other two Banns may be dispensed by the Parish Priest, if he so judges and the parties agree.
2. If the parties have been living in concubinage, but it is publicly believed that they are validly married, it is permitted (to avoid scandal) that the solemnization of the marriage be done privately and secretly, with dispensation from publication of all the three banns.
3. Dispensation of banns should always be noted in the register of marriages, as any other dispensation. In the case of banns it should be noted how many banns were dispensed and the date of sanction.

Mutanda in Pagella Facultatum

In view of the *Mutanda et Addenda* in the Apostolic Decennial faculties issued by the Sacred Congregation de Propaganda Fide and intimated to His Grace the Most Rev. Archbishop of Madras-Mylapore, His Grace has instructed me to notify to the Clergy of this Archdiocese as follows:

1. The Apostolic Faculty No. *2, Page 13, of the Diocesan *Pagella Facultatum* should in future be read as :

"No. *2. *Permittendi thurificationem in Missis lectis cum cantu.*"

N.B. Now this apostolic faculty relates to low Masses with singing. As for Solemn High Masses (*Missa Solemnis*) the incensation is prescribed by the Rubrics. In a sung Mass (*Missa cantata*) it was permitted before by the Apostolic Faculties, but now it is permitted by the Code of Rubrics No. 426. Hence the above new Apostolic Faculty for low Masses with singing.

2. The Apostolic faculty No. *3, page 9, of the Diocesan *Pagella Facultatum* should in future be read as :

2. *Celebrandi in ecclesiis ter infra hebdomadam, extra Quadragesimam, Missa lecta de Requie, etiam diebus liturgicis IV classis temporis natalicii, necnon omnibus diebus liturgicis III classis, diebus tamen quibus eadem Missa a rubricis permittitur computatis*".

N.B. Attention is drawn to the clause "*in ecclesiis*". In many other faculties, the Apostolic Faculties mention both the words, "*Ecclesiis et Oratoriis*"

3. The Apostolic faculty No. 7, page 10, of the Diocesan *Pagella Facultatum* should in future be read as :

"7. *Recitandi, extra chorum, matutinum cum laudibus diei sequentis statim post meridiem.*"

N.B. This is, as the others above, an Apostolic faculty granted by the Sacred Congregation of Propaganda Fide. Relating to the recitation of the Lauds the Code of Rubrics no. 145 had made use of the expression "*In choro et in communi.*" Now, however, the S.C.P.F., while granting this Apostolic faculty, permits anticipation in all cases, excepting only "*in choro*". Further, the Code of Rubrics had prescribed "*ex justa causa*". The Sacred Congregation de Propaganda Fide in Mission countries no longer demands this "*justa causa*".

Mgr. A. Pereira de Andrade,
Chancellor and Notary.

15-7-1961.

Death of Rev. Fr. Letellier

Rev. Fr. Adriaux Letellier the famous Jesuit Retreat Preacher who preached in Madras during the last war, died on Wednesday 12th July at Panjim New Goa, and was buried on the next day in Old Goa.

R.I.P.